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WEEKLY REVIEW.

—It seems that Mr. Plimsoll had some correspondence with the Board of Trade regarding the *La Plata*, lost so disastrously in November last. He asked, on the strength of some anonymous letters, that she might be examined, but the Board declined. The imputation was that she was too deeply laden. There is a great temptation to shipowners to overload their vessels, and there ought to be careful supervision by the authorities with reference to the matter, when we consider the frightful loss of life that has frequently resulted from this cause.

—It seems that Rs. 5.000 were spent by the Government of the N.-W. Provinces, in the time of Sir William Muir, on the restoration of the temple of Govind Deva at Muttra, and it is now proposed to spend some more money on the same. Antiquarians may not easily see it, but there is something more important even than the conservation of ancient buildings. Govind (one of the names of Krishna) is a deity worshipped by many millions in India at the present day. Here is a temple built in honour of this deity; all the outlay and all the art were for that purpose; and the money now expended by the British Government in the endeavour to preserve it in its pristine state will easily be regarded by uneducated Hindoos as a tribute to their way of thinking. It is very difficult for the Hindoo mind to understand what is meant by antiquarianism, and they will conclude that as portions of the revenue are alienated for the support of Hindoo shrines, so the Government seeks to rehabilitate the temples of former days.

—The papers just received give us glorious accounts of the work in Manchester. The city was never so stirred. The overflow of Free Trade Hall fills Oxford Hall, and the overflow of that another large church, while in the streets of the neighbourhood there are twenty or thirty meetings addressed by ministers and laymen. The visit of Mr. Henry Varley to Canada has been very much blessed, and there is a powerful revival of religion in Toronto and the neighbourhood.

—The *Indian Daily News*:

"How many Englishmen in India would willingly have forgiven the Morar captive, if he had been the real Nana? and how many more are aware that the prayer for forgiveness of sins based on the ground of forgivenesss, becomes a farce, if the latter disappears at every crucial test?"

The writer of the above has a strange idea of what Christian forgiveness is. The Christian is competent to forgive injury done to himself alone; he is not competent to forgive injuries done to others, nor to forgive violations of the law of the land. If a man break into your house to steal and to kill, and you detect him, you are bound to consider what may be the consequences of forgiving him before you do it. If, in consequence of your letting him go, he breaks into your neighbour's house the next night and kills somebody, your act of forgiveness will make you in some degree an accessory to the crime. When our own interests alone are concerned we may forgive seventy times seven times, though even then the question may come up, Can I not do this man more good by letting him suffer the punishment due to him? The law of forgiveness is simply the law of love; and the law of Christian love is without partiality, leading us to study the interests of all, not merely those of the criminal. There is all the difference in the world between a feeling of rancour, and the loyal desire that evil doers may receive the penalty due to them, and society be, in so far, guarded and helped.

—Some twenty years ago we had an editor in Bombay who hailed the introduction of Railways as something that was to accomplish what Missions had failed to accomplish. No missionary like the locomotive! The *Daily Telegraph* is re-uttering the sentiment with reference to the proposed railway to Khartoum in Central Africa. Look at the great majority of Railway operatives in this country—engine-drivers, firemen, artisans; have they tended to recommend Christianity to the Natives? Very far from this has the case been. Along the line of Railway drunkenness and debauchery have a sad exhibition. We hope for better things. We are beginning to see better things. But as for the idea that the Railway tends to Christianize a country, we discard it altogether. The Railway bills of England have made their way through Parliament by the most scandalous corruption, and many a fortune has been lost in the stock-gambling connected with them. The great inventions and improvements of the day will in the end be made to accomplish some grand result, but in the meantime they greatly intensify that pride in man which makes it most difficult for him to submit to the Gospel.

—At the Rev. Mr. Somerville's farewell meeting in Calcutta, Dec. 30, in Lewis's Theatre, there was an hour of discussion on the question, How to reach and to retain the non-church-going portion of the community. The same question was then taken up as it related to the Natives, and discussed for another hour. The third hour was taken up by Mr. Somerville's address on the Holy Spirit. A good many ministers were present and took part in the discussion.

—The Gaekwar has been deposed and arrested, and is now a prisoner waiting trial on a charge of high treason against Her Majesty in having attempted to poison the late Resident. The administration of the State is now in the hands of Sir Lewis Pelly. As soon as the evidence concerning the poisoning was laid before the Viceroy, he acted with great promptness and energy. The immense importance of the telegraph was never more clearly illustrated, and the decisions of the Viceroy in Council were almost immediately translated into acts in Bombay and Baroda. The details of this transaction will be found in another column.

—The Rev. Appaji Bapooji has prepared from the English, in Marathi, a little book entitled "God's Tenth," in which he seeks to show the Native churches of the C. M. S. in Western India, the privilege and obligation of every Christian to devote one-tenth of his income for the support of God's cause. The arguments and motives are presented in the form of conversations. The subject is an important one, and the book is well fitted to be useful.

—"*Hinduism and its Relations to Christianity.* By the Rev. John Robson, formerly of Ajmere." This work, (a goodly volume of 327 pp.) has been published in England. It takes a wide sweep. It treats of the Vedic religion, Brahminism and Buddhism, of Hindu Philosophy, Pantheism, Caste, Polytheism, Vishnu worship, Siva worship; Hinduism and Mahomedanism, Hinduism and Christianity. We content ourselves at present with a mere announcement of the book, hoping to notice it more at length hereafter. Copies are to be had at the Bombay Book and Tract Depôt.

—Much prayer should be offered daily by Christians in Bombay, that the visit of Rev. Mr. Somerville may be blessed to many among us.

—Under the head of "The Coming Tribulation" a contemporary publishes an article from the *Pall Mall Gazette*, referring to the expected visit of Messrs. Moody and Sankey to London. The *Pall Mall* hopes that "this Yankee importation will not find much favour in London." Whitfield paid seven visits to America a little more than a century ago, and every time with a more cordial welcome. God does not consult our prejudices when he sends the blessings of his grace.

Father Theiner was Prefect of the Archives of the Vatican, was regarded by Pope Gregory XVI. as the first scholar in Rome, and was so esteemed by Pius IX that the latter thought of making him a cardinal, but was stopped by his absolute refusal. He died at Civita Vecchia on the 9th of August last. His letters have been just published, and are truly remarkabla for the way in which they speak of the Jesuits. We take the following notice of them from the *True Catholic*:

In the autumn of 1870, when the fatal decrees had been already promulgated, he asks: "Will Germany calmly allow the pestiferous yoke of the Jesuits to be fastened on her neck? Will the Opposition bestir themselves, or will they bow

down and worship the Jesuit Moloch? . . . The crisis is a very earnest one. . . . But where are the heroic warriors for this sacred war? The old generation is vanishing in their phalanxes, and the few veterans that remain are drawing near to the grave. The new generation is too weak, and, as far as the majority of them is concerned, wholly infected by the Jesuit plague. God can do all things, and such a mighty storm as that which now rages like a whirlwind over the political destinies of two great nations, may also make a thorough clear-out in the religious sphere, and wake up new and salubrious forces."

The following remark, which occurs in the same letter, throws an interesting light on the "sacredness of property" and the "freedom of the subject" on territory governed by the Pope-King, for this letter was written before the Italians took possession of the capital of their country: "Mr.——— will have told you of my resolution. *Fortunately, all my papers have been rescued, and are safe on German soil.*" He then adds: "You will have received the three volumes of Tournon. . . . Out of this and the *Documenta Siriensia* you can make a work which will astonish the world, and show in letters of fire, by unassailable documents, that the Jesuits have never sought sincerely the glory of God, but, at the expense of Christianity, have obstinately sought by ungodly measures to carry out successfully the doctrines of their school, and that, as often as peculiar dogmas of theirs have been combated, they have, upon principle, been the most deadly enemies of the Papacy, the episcopate, and the whole body of the clergy, both regular and secular."

Pretty strong language this for the Prefect of the Archives of the Vatican, the favourite of two Popes, and to whom, two months ago, Pius IX., unasked, sent his special blessing! This is not the language of "Protestant ignorance and fanaticism," but the language of one who ought to know, and who did know, what he was saying.

In a foregoing extract we found Theiner sending to Professor Friedrich three volumes of Tournon, a cardinal of the Romish Church, as an arsenal out of which to draw weapons for combating the Jesuits. Six months latter, we find him sending a biography of a Bishop of Paraguay, "a veritable apostle," for the same object. He writes:—

"Rome, Vatican, January 3, 1871.

". . . . . I send you another work of the very greatest importance, and exceedingly rare, concerning the revered Bishop of Paraguay, Dr. Bern. de Cardenas, a veritable apostle, who had to endure the most cruel persecutions on the part of the Jesuits. . . . It is a pendant to Cardinal de Tournon, only still more revolting and disgusting, for it shows the coarseness and godless malice of the Jesuits in all their nakedness, without any extenuating circumstances, such as existed in Tournon's case. This work would *strip the mask from the Jesuit missions, which, as I often told you in Rome, are their most vulnerable point of all,* contrary to the universal opinion of Catholics and Protestants, who in this point have in their writings covered the Jesuits with the greatest glory."

These words were written only three years and a-half ago, in the Palace of the Vatican!

This testimony is important, and should be laid to heart by Christians in Western India. The Jesuit Missions in this Presidency have had a surprising development in the last 15 or 20 years. These missions are not to the heathen, as much as to Protestants. Unmasked everywhere, they yet succeed here in persuading many Protestants to commit to them the education of their children. This body of men are under the law of *absolute obedience* to their superior, and the obligation to extend their religion swallows up all other obligations. Three centuries ago, Protestants were contending to the death for liberty to snatch their children from the false teaching of Romish monks.

We have received a copy of a "Sunday School Manual" prepared by Rev. B. W. Badley as an aid in conducting Native Sunday Schools. Its publication is an evidence of the increased interest taken in Sunday Schools for Native children. When we arrived in the country in 1848, there were several hundreds of Native children gathered every Sunday in the American Mission Chapel. At that time the American Mission had a large number of vernacular schools under Native puntojees. The children were well drilled in the Catechism and in the facts of the Gospel. But the puntojees came with them on the Lord's day, and we remember that some of the first objections against the Bible which we heard in this country were from these puntojees. This was teaching under difficulties. Wherever unconverted teachers are employed to give the principal amount of instruction, it is pretty certain that the children will be well grounded in reasons for unbelief. In those days Native Sunday Schools were composed exclusively of those who were in Mission Schools, and the attendance of children was hardly an expression of the interest taken in the instruction. What is more wanted is a Sunday School for children (or adults) gathered out of the streets. We would have been glad if the writer of this manual had given some hints as to the best way of *gathering* such a school. From the following extract it will be seen that such have been successfully established in the North of India:—

"Regarding the general question, Can Native Sunday Schools be sustained in this country? an affirmative answer can surely be given. While as an agency it has been subordinated or neglected, still in many places its importance has been recognized and the work auspiciously begun. In a single Mission of India (and that one of the youngest) there are now more than a hundred Native Sunday Schools with an attendance of near five thousand children; and these numbers are being increased every year. The work is springing up and finding favour in other Missions, and that which has been so well begun should be vigorously carried forward. Changes are going on in all parts of the land and with the changes many doors for Christian effort are being opened. To-day Sunday Schools are flourishing in important cities where ten years ago they could not have been established. With the large body of Missionaries and other Christians now in India, we can hardly hope to see the kingdom of God come in great power so long as we sit still and allow the children of our Hindu and Mohammedan neighbours to grow up in idolatry and sin. And if by means of the Sunday School we can get hold of the hearts of these children and fill them with the charming stories of the Bible and the great truths contained therein, and can teach these young voices to sing the praises of Jesus' name, we should certainly endeavour to do so at whatever expenditure of labour or whatever exercise of self-denial. It is certainly incumbent upon us as representatives of Christ in this darkened land to put forth every possible effort for the upbuilding of the Redeemer's cause; and for this reason every Christian man and woman (for it has already been demonstrated that Sunday Schools for heathen girls are not impossibilities) in the country should work for God in the Sunday School. We should scatter the great truths of the Gospel everywhere; nor should we grow weary in this well doing: and even though our sowing be in tears, God will give a joyous reaping:—

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might,
Gathered in time or eternity,
Sure, ah! sure will the harvest be!"

The schools must be made attractive, in order that Native children may be willing to come and their parents willing to send them. The Gospel is not a sufficient attraction; but some will come that they may learn to read; some for the singing; and the majority for the reward. Some might object to teach heathen children to sing the praises of Jesus with their lips before they have learned to do so with their hearts; but this objection does not seem to be so strong in the case of children as in that of adults. Every Lord's day it is our privilege to see a Sunday School where English and Native children are learning together, those in English and these in the vernacular; but the latter are mostly children of Native Christians; though the school is open for all, and we hope that many other Native children will in time find their way in. It is important that the parents should be got to take an interest in the matter. Little good, as a general rule, can be done to the children of Natives, until you have the concurrence of the parents. As soon as the child begins to feel the force of the truth, the parent will be likely to remove him. We should like to know what has been the experience of our brethren of the Methodist Mission in N. India, among whom the Sunday Schools have flourished so much, as to the spiritual results. This manual contains a number of Hindustani hymns in Roman character, to be sung to English tunes. The Berean Lesson leaves, mentioned in the manual, are printed at the American Mission Press, Lucknow, and 50 copies monthly are supplied at Rs. 8 per annum.

Christianity in Madagascar. Marathi, 106 pp. 12mo. Bombay Tract and Book Society. We welcome the appearance of this book. We have read it with very great interest. It has been chiefly compiled from the works of Dr. Ellis. Our Native friends will find here a narrative of events that have taken place in their own day, chiefly within thirty years, in an island that can be reached in a fortnight from Bombay by steam, yet more wonderful than what they find in favourite books of fiction. A kingdom has been born in a day. They do not need to turn to Foxe's Book of Martyrs, to find how men and women could once suffer for the cause of Christ; they will find in the compass of this little volume an account of many who counted not their own lives dear unto them, but submitted to banishment, privations, torture and death, yes, death at the stake, because of their devotion to Jesus Christ. What was Jesus of Nazareth to them, that they should be willing to encounter all the power of the State rather than deny him? If Jesus were not now a living Saviour, their course would have been simply inexplicable. But they knew him better than they knew any human being; knew him as a personal, living, omnipotent Saviour; and therefore they were willing, for his sake, to take up their cross and follow him? And who were these Malagasis when the Missionaries first went among them? They were heathens; idolaters; of good capacities, but uncultivated. Contrast the reception given by them to the Gospel, with that given by the people of this country. Here, we see that conviction of the truth of the Gospel still leaves a man incapable of doing that which will bring down upon him the displeasure of his people; he cannot move without their assent. In Madagascar for many years Missionaries were not allowed to set foot in the kingdom; yet the Native Christians not only held their own, but, in spite of the most stringent laws, increased in number. They have been gloriously rewarded. The blood of the [illegible] has again proved the seed of the [illegible] and Madagascar, as a nation, may be [illegible]

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Christian. , There are of course difficulties in India, which the Gospel did not encounter in Madagascar.

DR. DOUGLAS, the Church of England Bishop of Bombay, delivered a Charge to his clergy in St. Thomas' Cathedral last Tuesday. After six years' occupation of this diocese, he delivers now his first charge. It is a very elaborate and carefully prepared statement of the Gospel according to Dr. Douglas. In using this language we mean no disrespect. This charge is a very able and deeply studied exposition of the Sacramentarian system, in which system and in which alone Bishop Douglas finds the fulness of the Gospel. Through a good part of this statement the evangelical reader will go along beautifully, finding little to disapprove. At length a point is reached beyond which we find it impossible to go with Dr. Douglas; and, unfortunately, he places salvation beyond that line. We were last year favoured with a visit from one of the "Mission Fathers," and in the course of conversation heard him say something to this effect: "We believe with you that all grace is from Christ, but we believe that Christ has committed the dispensation of that grace to his priests." This is the key-stone of the remarkable arch which the Bishop has here thrown between man and God. We have not perhaps reached the expression yet, on *our* side of the Tiber, but virtually the Priest is the Vicar of God.

The following extracts from the Charge deserve serious attention. We take the liberty of italicizing some words:

"Such is the light in which the missionary work of the Church appears, looking manwards. It brings God near to man, and indeed *gives God to man*, so uplifting and reviving man."

"We come here, sent by the great Head of the Church to those who are "without God" in the world. And it is our office to bring it to pass that they, ceasing to be "without God" "should have" Him. Dead they are and we are sent *to give them life, by giving them the Son* of whom St. John says:—'He that hath the Son hath life, and he that hath not the Son of God hath not life." Wonderful is the mission, so wonderful that only a high faith can acknowledge or believe it. We are but men, weak, fallible, infirm, sinful: yet in these "earthen vessels," outwardly so little worth, we as representatives of Christ our Head carry a treasure priceless as God himself, even the gift of the divine nature to our fellow men. At the same time our Lord, through our ministry opens with His own key Heaven itself, that those who will receive our gifts may enter into the presence of His Father, and admits them here into fellowship with each other as members of the Church which is His Body the fulness of "Him who filleth all in all." Such things as these are passing wonderful, but they result from the love of him who is infinite and who so loved the world as to give His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

"Our object in preaching is so to move men's minds and hearts, as to make them capable of receiving the divine nature. But to do this we must be able to produce realities and facts actually fitted to move them."

"The sons of Adam are still in a state of nature, and nature cannot truly love God, till its corruption has been exchanged for health, and its weakness has put on strength, and the cherubim with their flaming swords have been withdrawn from their sentryship over the tree of life. When a man has been brought by preaching to say in faith, 'what will thou have me to do?' how is safety given, how is remission of sins granted, how does a man pass from death to life? By preaching the gospel we have brought him, let us suppose, to our Lord's feet, and he has exclaimed, "Lord, I believe," but as yet he *has* not the Son, and therefore, in any strict and proper sense of the term, he has not life. How is he to be made partaker of the divine nature? How is he to be grafted into the true Vine, that so the very life of God may flow up into him as a living branch, and he may live to God? How in short does he *receive* from God that new human nature which is Adam's reformed and re-vivified? How is he literally born again in body and soul through actual union spiritual indeed yet of his whole nature, with Jesus Christ?"

"When once it is clearly seen that salvation is the result of a radical change of man's whole nature, and that men pass from death to life by means of a real re-creation, the place of the sacraments of the gospel is clearly seen. They are *the means by which the divine life is given* and developed in us. If salvation were only a process of the mind, or a state of holy feeling and disposition, wrought in man by the Spirit of God, the two great sacraments might be the mere figures and signs of a life which is not communicated by them. But as salvation is not a mere mental apprehension of God, by which men think themselves out of sin to holiness, or a mere emotion towards God by which they rise on the wings of devotion to him, but rather a supernatural revival, of which such a change and such a love are particular results—baptism, however mysterious and spiritual so as to demand faith, naturally commends itself to simple minds, as the instrument, if God so please, of recreation. And we who inherit the teaching of the Church from the beginning, as embodied in the baptismal service, have no difficulty in taking the words of our Lord and his Apostle in their literal sense and in believing that the new birth is a birth at once of water and the Spirit, so that men who are baptized into the gifts, offices, and persons of the Blessed Trinity really put on Christ, buried with Him in baptism, rising with him also so as to be able if they will to lead new lives in Him."

"I thank God, says the Apostle Paul, that I baptized none of you." "The word is nigh thee, even in thy heart and in thy mouth,—that if thou wilt confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God hath raised him from the dead, thou shalt be saved."

Only one more extract for the present.

'The law was given by Moses, but the grace and the reality came by Jesus Christ.' The law, as is shewn in the epistle to the Hebrews, was a thing of shadows and pictures. It was full of signs of grace, but not of grace itself. It was a figurative system, by which men were led to God by the hope of that which was to come when figures would be superseded by realities, and was thus imperfect and only preparatory to better things hereafter to be revealed. 'The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.' But when our Lord appeared saying; 'Lo, I come to do Thy will,' all shadows departed, the sun rising to the meridian, and God Himself, the essence of reality, appearing in fulness of light among men. And from that day such a thing as an empty sign has been unknown in the ordinances of the Church of God. Mere figures from that moment vanished, and signs carried in themselves the substantial grace and life which our Lord conveyed, by means of them, to men. All relics of Judaism have disappeared. There is no veil in the Christian temple. Our Lord himself is the "new and living way" into an open heaven. And thus as we preach a gospel of facts, so correspondingly we administer ordinances which are realities."

The Bombay Guardian.

SATURDAY, JANUARY 16, 1875.

NATIVE CHRISTIANS AND INTEMPERANCE.

THE *Indian Statesman* says:—

"The most serious obstacle of all to the introduction of Christianity is the license to drink wine which is at once permitted to all converts. The evil of strong drinks has long been recognised in the East, in proof of which we may refer to the religious restrictions put on the use of wine by both Hindus and Mahomedans. Probably neither the Hindu nor the Mahomedan religions are destined to withstand the advances of knowledge and civilization, but the privilege of drinking what quantity they like will have a very ruinous effect on the people of India, if ever the ancient barriers against the drinking of wine should be entirely removed. The law-givers of old in the East perceived the fatal consequences of drink, and prudently made the abstaining therefrom a religious obligation. On this single question, if Christianity should knock down these old barriers, its introduction into India will be a most awful curse instead of a blessing. Mahomedans and Hindus alike abstain from drink; the former are more strictly forbidden the use of wine than the latter, but they both look with disapprobation on the conduct of the Christian converts, who often become addicted to drink, a vice they would, many of them, never have fallen into if they had remained unconverted."

We regret that our contemporary should write in this sweeping way, and the more so as the erroneousness of his assumptions have been already pointed out. In this Presidency, for instance, the oldest and largest body of Protestant Native Christians, those connected with the American Marathi Mission, are free from the reproach here urged. Like the missionaries who have instructed them, they are total abstainers. The Methodist Episcopal Mission in this Presidency demands total abstinence from its members, European or Native. We have seen a good deal of other Native Christians in this Presidency, and, so far as we have seen, the use of wine or spirits among them is altogether exceptional; though we think it not unlikely that where their instructors drink wine, the use of it is likely to extend. We believe that it is much more common among Madrassi Christians. But for one Native Christian that drinks there are 100 Natives not Christian who drink, and there are large numbers of Natives who drink in places where there are no Native Christians. It is the Abkaree system of the Government and the spirit of cupidity among Parsees and others, that are rapidly covering the entire country with a network of grogshops. There are places where the Natives see that almost the only Europeans who do not use wine or spirits are missionaries, and that while the great body of the Natives are rapidly learning to drink, there is one class among whom it is unknown, and that is the converts. The educated young men who are without any sympathy with Christianity, are daily becoming more and more addicted to the use of intoxicants. If our contemporary had considered these facts, and they are sufficiently evident, he could not have repeated this unjust charge.

We beg to call the attention of our contemporary to the following point. The Natives have generally a very strong prejudice against converts; they give them a wide berth; they look upon them as socially dead; and there is no class they are so little disposed to be guided by. They are far more influenced by what the European does than by the conduct of the Native Christian. It is not the Native Christian whose example leads them to drink; but it is the Saheb. Now the *Statesman* looks upon the spread of drinking habits in this country as ruinous in the last degree; and it is evident that the only way in which he can save himself from sharing fully in the responsibility of the ruin of this great mass of people, is by adopting at once the principle of total abstinence, and warmly urging it upon his readers. We for our part

will do our best to bring about the adoption of the principle of total abstinence by all Native Christians.

UNTIL THE HARVEST.

"LET them grow together until the harvest," said the Lord of the harvest, speaking of the tares and wheat, the children of the kingdom and the children of this world. Light and darkness are not more opposite; yet they are to grow together until the appointed time. The wheat grows from day to day, receiving from the sun, the air and the soil the needed influences. The tares in like manner grow from day to day, and the sun, air and earth contribute to their nourishment. One interested in the tares and confining his attention to them, would be delighted at their progress and be ready to exclaim, They carry all before them. Such, too, would be the exclamation of one who confined his attention to the wheat.

Evil men and seducers shall wax worse and worse, deceiving and being deceived, says Paul. In the last days (he says) perilous times will come; men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, despisers of those that are good, having a form of godliness but denying the power thereof. Has not this always been true of the generality of men? But the speciality here is that men shall be of this sort in the latter days, after the spread of truth, the diffusion of the Gospel. In Christendom thus shall it be. And whoever will go over these several particulars, will easily verify the correctness of the description, when he remembers the intense rivalry in trade, the universal adulterations, the intemperance, domestic cruelty, infanticide, prostitution and the like, that prevail even in Englnnd. The liquor interest now turns the scale in elections and rules the country. And look at the literature of the day, the favourite literature.

The leading English journals tell us of the approach of Dogmatic Atheism; this is what they discern from their watch-tower. Modern representatives of physical science, while denying all absolute certainty, are ready, says the *Spectator*, to draw the most imperiously dogmatic conclusions from the most hypothetical premises. Professor Clifford, in the *Fortnightly*, now teaches that faith in Providence is *immoral*. Evidence is to be given us that no intelligence or volition has been concerned in events happening within the range of the solar system, except that of animals living on the planets. In what is called the science of the present day, we see a rivalry like that of our Arctic explorers, each great man competing with the other to get furthest away from the heat and life and beauty of revealed religion, further into the freezing and deadly region of infidelity. Each explorer seeks distinction on the ground that he has got further away from all that is most constantly believed by Christians; and is exceedingly vexed if he finds that that point was reached by somebody else long ago. The tares of infidelity seem to be just approaching maturity. By science men choose to designate that which they find out for themselves, without any wisdom from on high; and as He that made us intended us to walk with him and not without him, there can be no true science where the heavenly wisdom is excluded. But this so-called science is the idol of the day, and they who would be deemed thinkers are hastening to worship it.

It is most remarkable how two forces so utterly dissimilar, and mutually opposed, should be developed side by side, and each so little cognizant of the other; we refer to the unbelief of the day, and to the faith of Christ's true followers. Men of the world know nothing about the wondrous work of God going on at the present time; know nothing, for instance, of Moody and Sankey, and the thousands who are finding forgiveness of sins and life in Christ; know nothing of the joy unspeakable that is inundating the hearts of multitudes through the discovery of the fulness of grace in Christ. And earnest Christians find their attention so fully demanded by the wonderful developments in Christ's kingdom that they scarcely know anything about the infidel tendencies of the day. Thus the tares and the wheat are growing together till the end, or rather till the harvest, for perhaps the harvest is not the end, but only the beginning of the end. For we are also told that a time cometh when the earth shall be full of the knowledge of the Lord, as the waters cover the bed of the sea; when all shall know him from the least unto the greatest; when no man shall need to say unto his brother, Know the Lord; when the saints shall take the kingdom and possess the greatness of the kingdom under the whole heaven, and the meek inherit the earth. The harvest will be when the Son of Man cometh. But we learn from Scripture that this expression 'the coming of the Son of Man' may refer to more than one manifestation of Christ. He told his disciples that some of them should not taste death till they saw the Son of Man coming in his kingdom; which was probably fulfilled on the Day of Pentecost. But the fulfilment demanded by the parable of the wheat and tares, implies a world-wide manifestation. The question arises, May we look for this under the present dispensation, the dispensation of the Spirit, or is it to be an advent that supersedes this dispensation, About this, our readers have different opinions. We do not wish to dogmatize, or to engage in controversy; but our readers will bear with us when we seek to exhibit (in our next) some of the unrealized possibilities of this dispensation.

GLEANINGS IN "EPHESIANS."

"*Hath blessed us with all spiritual blessings in heavenly places in Christ.*" i. 3.

Here is a poor man descending the steps of the palace. He has had an audience of the king. Passers-by gather around him, and wish to be told what precious things he has brought away. "His own son introduced me and commended me. I stated my case, and my gracious sovereign was pleased to grant me a hundred times more than I asked." So the men of the world say to the believer: "Tell us what God has done for you; what precious things have you to show in token of the favour of the King of kings?" We begin: "He has blessed us with spiritual blessings." "Spiritual blessings! of what value are they? The widow of Sarepta had meal and oil for a whole year; Jesus fed the multitude with loaves and fishes; he healed the sick; we can understand these things; but as for your spiritual blessings we wonder that you can allow yourself to be cozened with anything so unsubstantial." "Ah, dear friends, if you did but know it, the material wealth you seek will disappear like a dream, and while you have it will fail to bless you, just because of your privation of the spiritual blessings. Is not the Lord our Maker all-wise and all-good? Will he make a mistake in choosing for us? We know that he will withhold no good thing from us. He knoweth our condition better than we can do, and is thoroughly intent upon our happiness; it is certain, therefore, that our happiness is in that which he gives to us. The secret of happiness is in the right adjustment of our desires and tastes to our circumstances, not in the adjustment of these to those."

Yes, God makes no mistake, and he has blessed us with all spiritual blessings. Here is love, He says to us; even the very love with which I loved my son Jesus: Here is joy; the joy of Christ which he prayed might be fulfilled in his people. Here is peace; Christ's own peace. Here are long-suffering, gentleness, goodness, meekness, even the very qualities that shone so illustriously in him who endured the contradiction of sinners.

But where are these blessings? The King has granted them; how can I but have them? Where are they then? Note well: they are in Christ.

In Christ. These words run like a silver thread through this epistle, in fact through the Scriptures. They are given me in Christ; abiding in Christ, I have them; apart from him I have nothing. Heaven after heaven of blessing is descending now upon many believers, simply through the unfolded significance of this little word "in." In him, says Peter, all things that pertain to life and godliness are given unto us. In the Lord have I strength and righteousness. For want of knowing this word "in" what confusion, and stagnation, and sorrow are the portion of thousands, who are digging up the soil of their own heart in search of the fruits that grow on the tree of life. Know first thy vital union with Christ; as one who marries a bride is dead to the life of separateness, so the believer dies to his former life of independence and separateness, finding himself complete in Christ, and henceforth, apart from Christ, can do nothing.

In heavenly places. There is no noun in the Greek; in the heavenlies. In ch. vi. 12 we have another conjunction of the two words spiritual and heavenly (also in the plural), but there it is connected with Satan's heaven, the heaven under whose auspices the children of the world go forth to battle. We see that the heavenly is contained in the spiritual. This is shown in 1 Cor. ii. 9 and 10. The reign of the Spirit of God in the heart and life is the kingdom of heaven. The special object of this epistle is perhaps to show the unlimited power of the Spirit of God to bless the believer; to show that on the wings of the Spirit we can ascend higher than the fiery chariot of Elijah bore the prophet.

CORRESPONDENCE.

DEAR SIR,—In looking through some of your back issues I have just come across a paragraph, in the June 20th number of last year, commencing thus, "In our column of 'Requests for Prayer'"——— quoted from the *Christian*.

I am so taken with the idea of having a space for "Requests of Prayer" in every Christian periodical, that I lose no time in placing it before you.

Yours faithfully,

J.

[We shall always be most happy to publish requests for prayer. We may take this opportunity of saying that the prayers some time ago offered for a condemned person were clearly answered. Before his execution, the prisoner professed his faith in Christ and received baptism. They who saw him were convinced of his sincerity.—ED. *B. G.*]

Epitome of News.

SATURDAY, JANUARY 9.

—*Overland Mail*, Dec. 18: The Shakers' community at New Forest Lodge, near Lymington, were, on Dec. 15, ejected from their residence by the sheriff, acting for the mortgagee. Twenty men and 111 women and children were turned out, together with all their furniture. Shelter was offered them, but they refused, and stayed in the road all night singing and praying. The weather was most inclement, snow and heavy rain falling throughout the night with a strong east wind.

Several, it is feared, will succumb to the fearful exposure.

The King of the Sandwich Islands has been received with honours at Washington.

There is a movement in Scotland, initiated by the United Presbyterian Synod, to demand disestablishment on the strength of the Patronage Act.

A destructive fire has occurred in the business centre of Boston. There were conflagrations simultaneously at various points, and the shipping was endangered. The loss is estimated at one million dollars.

Two burglars, named Mosier and Clark, were shot and killed while attempting a robbery at Bayridge, near Brooklyn, New York. They were the abductors of little Charlie Ross, whose disappearance from Philadelphia caused great excitement last summer. Clark, before dying, confessed this. The police had been unsuccessfully pursuing them since August.

There is a good deal of evidence to show that this winter there will be much distress among the poor of America. Both in the cities and the rural districts this will be the case, owing to the great number of people who are out of employment.

A great conflict between Church and State is reported from Chili. The House of Deputies has sustained, by a two-thirds vote, the penal code clause, which provides that any person, whether ecclesiastical or layman, who shall execute any orders of the Roman Curia attacking the independence or security of Chili, or who shall directly oppose the observance of the law, shall be punished by imprisonment in the lowest degree. Another clause affecting the clergy, which had been thrown out in the Senate, was sustained by the votes of fifty-eight deputies against twenty-nine. A violent scene occurred on the result of the voting being made known. The clerical minority and the spectators, nearly all friends of the clericals, rushed into the body of the hall, and surrounded the Vice-President. Great uproar ensued, and the session closed in the wildest confusion.

Three men named M'Crave, Mullen, and Campbell were charged with murdering Richard Morgan by kicking and other brutal violence at Liverpool on Aug. 8. The jury, after a short absence, found all three prisoners guilty of murder, but recommended Campbell to mercy. Sentence of death was then passed, and the prisoners, who manifested great emotion, were taken below.

—Aden : "The *Lord Strathnairn*, homeward bound from Calcutta, has stranded on the Goodwins, and is discharging her cargo."

—*Indian Statesman :* "The annual commemoration of the Bombay Church Union was held on the Feast of the Epiphany, January 6th. The religious services were, with the permission of the Rev. Chas. Gilder, held in Trinity Church, Sonapore, at 7-30 A. M., and 5 P. M. At the latter service, the Rev. Luke Rivington preached to a large and attentive congregation, from Ephes. ii., 21—"Groweth unto an holy temple in the Lord." The preacher, having first pointed out the tendency of those who held the same, or similar opinions, to associate themselves in "unions," proceeded to caution the members of the Bombay Church Union against the dangers attendant upon that tendency. He dwelt chiefly on the temptation to ignore the work of those who in theory differed, and on the selfish spirit of proselytism. The annual meeting, which, owing to defective advertising, was but poorly attended, followed the service in the church. In the absence of the President, the chair was occupied by the Rev. C. Gilder. The report was read by Dr. Codrington, and announced the presence in Bombay of two mission priests and two sisters, in response to the requisition of the Union. Suitable works would follow, if the needful funds were forthcoming. Mr. Justice Pinhey read an elaborate address prepared by the President, Mr. T. C. Hope, which reviewed the ecclesiastical events of the past year, and disclaimed all notion of Romanizing the English Church on the part of the Anglo-Catholic party. The Rev. R. L. Page read a short paper on his year's experience in the district. He bore emphatic testimony to the harmony which subsisted between the Pastor of the Church and himself, and expressed a hope that the cordiality of the friendship and confidence between them might never be broken. He referred to the services of the Rev. J. W. Biscoe in connection with the choir of Trinity Church, and to his satisfaction that so able and willing a successor as Precentor had been found in Mr. Jas. Shepherd."

—The Madras *Athenæum* says :- "We recently reported the expected arrival here, on the 4th instant, of this missionary, from Calcutta. We now learn that Mr. Somerville was telegraphed to, to postpone his visit for a fortnight at least, as just now most of the Madras missionaries are out in the mofussil. Mr. Somerville has, in consequence, proceeded to the North-West Provinces, and may be expected here *via* Bombay towards the close of the month."

—It is suggested in the *Times of India* that the bottle-bird's nest might answer as a chignon.

—410 men of the Royal Fusiliers were suddenly moved from Poona to Bombay yesterday ; a small body of Artillerymen accompanied them.

Monday, January 11.

—The Maharaja of Johore has completed a wooden railway to develop the timber trade of his State between Malacca and Singapore.

—Ten sales of Bengal and nine of Malwa opium have produced £710,000 over the Budget estimate.

—A telegram from London of the 5th January announces the death of the Rev. William Smith, Senior Missionary in India of the Church Missionary Society, who for forty years laboured at Benares. Mr. Smith was residing at Ealing, near London. On the evening of the 1st of January he slipped down an icy embankment. Death was instantaneous.

—*Times of India* : the following paragraph from a vernacular paper of Ceylon, the *Pradeepaya*, shows how appreciation of vernacular newspapers in that island is testified :—"Mr. H. H. Caldera, of Slave Island, has sent in Rs. 7,423, which he has collected from several parties in Slave Island, to the editor of the *Pradeepaya* in aid of its funds. This, we are glad to find, is a true appreciation of newspapers by the natives of Ceylon."

—The *Daily Telegraph* professes to have a circulation of 176,174 copies.

—An interesting scene was witnessed on the 26th of November in the Massachusetts State Prison, Boston, where the Puritan festival of Thanksgiving is observed by granting pardons to a few of the most meritorious convicts. None of the prisoners are aware whom the acts of clemency will benefit until the names are read in the presence of them all. On the day in question four out of about 800 convicts received the prize of liberty. At half-past ten in the morning the prisoners were assembled in the chapel, where also were gathered a few prominent citizens of Boston and the vicinity. The chaplain first read the proclamation for the day of gratitude and praise, and then delivered a fervent prayer. Afterwards followed "some very choice gems of vocal and instrumental music" by a glee club from the Boston Musical Conservatory, received with "bursts of applause" by the convicts. Before announcing the pardons, the warden made a brief address, complimenting the prisoners on their exemplary conduct during the year and expressing regret that the boon of liberty could not fall on more of them. "The "dull times," he said, had been felt in the prison the same as outside, and the contracts for their labour now did not afford work for more than half their number. After a few more remarks of a kindly and complimentary nature, he alluded to the matter of "pardons," which he presumed was uppermost in the minds of his audience (here the convicts expressed their concurrence by another burst of applause). A dead silence, however, followed as the warden produced from his pocket a sealed envelope he had received from the governor containing, he said, some pardons, but how many and for whom he had not the slightest idea. Taking up one of the documents, the warden smiled, and remarked, "Well, I like that name," which was forthwith announced, amid breathless suspense, as "Timothy Cronin." As the words fell from the warden's lips, there went up a loud and simultaneous shout of approval from all the prisoners, and Cronin, who seems to have been at one time an unmitigated villain, but now is a respectable grey-haired old man, received the hearty congratulations of his fellow-captives. The other pardons fell on a venerable murderer named M'Grath (who was escorted home by his family to a Thanksgiving dinner), and on Michael and John Ryan—the first a murderer, the second a highway robber. The unpardoned prisoners were then allowed to mingle together for an hour, after which they were entertained at a "sumptuous Thanksgiving feast."

—*Indian Statesman :* "On Saturday morning, Mr. Souter, the Commissioner of Police, accompanied by Khan Bahadoor Akbar Ali, the head of the detective police, left for Calcutta, for the purpose of submitting his report regarding the attempt to poison Colonel Phayre, the late Resident of Baroda, to H. E. Lord Northbrook."

—"It is proposed by Government to levy an impost of one rupee from each of the visitors to the temple of Vithoba of Pundherpoor through the Tarti gate, and the proceeds will be handed over to the Police Department at Pundherpore."

Tuesday, January 12.

—*Bombay Gazette :* "Our special correspondent with the Duffla Expedition telegraphed yesterday that, when the force rescued the last of the captives it had gone to set free, the ungrateful prisoner declared that he 'preferred captivity.'"

—Same ; Colombo : "Mr. Sydney Higgs Craven, late Manager of the Oriental Bank Corporation, Galle Branch, has been sentenced to seven years' penal servitude for embezzlement."

—Same : "No further demonstration had been made by the Turks against Al Khatif. A few nights before Christmas, the Sheik of Kesom, a small island about ten miles distant from Bunder Abbas, made a raid on that place, attended by some twenty followers, and carried off a woman. The matter having been reported to the Shah, His Majesty despatched Hassan-es-Sultana, Governor of Shiraz, with 500 infantry, 2 field pieces, and some few cavalry to call the Sheik to account. Hassan-es-Sultana halted his followers some little distance from Bunder Abbas, and, proceeding there himself, summoned the Sheik to appear before him. On arrival he was made a prisoner and ordered to pay a fine of 20,000 krons, equal to about Rs. 800."

—*Times of India :* "The Gaekwar's family has been notorious for the implacable hatreds which its members have from time to time borne to each other, and in the history of Baroda false accusations sustained by elaborate perjury have been as readily made use of as powdered arsenic for the removal of a detested relative. Gunput Rao, the eldest of the five sons of Sayajee, succeeded to the gadee in 1847. During his reign two of the brothers died early. In 1856, he himself died, as was generally believed, of poison administered by Khunderao. Two attempts were then made upon the life of Mulharrao. At first Khunderao proceeded by sorcery, but the result not answering his expectations, he consulted a Brahmin, who declared that the art of sorcery had no influence over the life of a Prince unless human sacrifices were freely resorted to. Khunderao was equal to the occasion, and proceeding to the prison in Baroda selected thirty-five life-prisoners and directed them to be put to death at the rate of five daily for seven consecutive days. Twenty-five of the victims were duly sacrificed ; the remaining ten would also have been put to death had not the remonstrances of the Dewan put an end to the butchery. As sorcery proved unavailing, Khunderao, at the instigation of the atrocious scoundrel Bhau Scindiah, resorted to poison. Two wretches were employed to administer powdered arsenic to the heir-presumptive. A quantity of the poison was given to Mulharrao's cook, with directions to mix it in his food—directions which were punctually obeyed. Mulharrao and several of his family and dependents partook of the poisoned food, and were attacked with serious illness, escaping death solely through the promptitude with which remedies were applied."

—*Times of India :* "We hear that Colonel Cookson, lately commanding the 1st Madras Light Cavalry at Secunderabad, and Lieutenant-Colonel McLean, second in command, have both been deprived of their regimental appointments on the plea of physical incapacity."

—Same : "A soldier named Verner, of the 89th Foot, stationed at Bangalore, was out for a walk, when a native came up to him and demanded ten pice to buy a pint of beer. Verner refused, and the native seized him by the throat, and then beat him with a bamboo, and while Verner was getting his belt off to repel his assailant, another native knocked his hat off, and gave it a playful kick, and a crowd of natives assembling it would have gone hard with Verner had he not taken refuge in an adjoining house. The Cantonment Magistrate, we are told, in sentencing the prisoner to six months' rigorous imprisonment, remarked that these assaults were very common, and he, therefore, made an example of the offender. It is a somewhat startling, as well as novel, fact to be told that natives are in the habit, in the benighted Presidency, of demanding drink from our soldiers and assaulting them when it is refused."

—*Le Radical* describes the departure from Constantine (Algeria) of the scientific Commission

charged with making observations prior to the construction of the inland sea contemplated in that province.

This inland sea in to be made by bringing the waters of the Mediterranean into the desert of Sahara !

—At the meeting of the Asiatic Society on the 7th of December in London, a paper, "On the Nasik Cave Inscriptions," by Prof. Bhandarkar, was read. The kings mentioned in these records are Krishnaraja, Gautamiputra Satakarni, Vasishthiputra Padumayi, Gautamiputra Sri Yagna Satakarni. Krishnaraja is said to have belonged to the Satavahana race, whilst Satakarni is said to have exterminated the race of Khagarata and established the glory of his own race. This Khagarata, Prof. Bhandarkar identifies with the Kshatrapa (Satrap) Kshaharata Nahapana, whom he takes to have founded the Saka era in A.D. 78, after having overthrown the Satavahana race. This the writer believes to be the same as the Andhrabhritza dynasty of the Puranas, in which Krishnaraja appears second, there being nineteen names between him and Gotamiputra. The accession of the former is accordingly placed at A. D. 2. Referring the dates of the Sah king to the Saka era, the writer makes the last of the satraps, whose date he reads as 250, to have been overthrown by Gautamiputra about A. D. 328.

—*Bible Society's Monthly Reporter :* "In our Annual Report for 1873, page 98, special mention is made of the fact that the Arctic Expedition, before its departure, was supplied by us at Trieste with the Holy Scriptures in the Croat, German, and Italian languages, corresponding with the nationalities of the ship's crew and officers. In the account lately given by Messrs. Weiprecht and Payer, of their sojourn in the gloomy and ice-bound districts of the North, a quiet, unobtrusive passage occurs, which to Bible distributors and Bible friends cannot fail to be interesting. The communication is simply but significantly this, that it was the custom on board the ship, daily, to read a chapter of the Bible to the assembled ship's company. For a priest, who had volunteered his services, it appears that no room could be found on board; but the Bible was considered an essential part of the outfit, and subsequently it was in constant use. The fact, simple as it is, appears to me so interesting as to deserve mention in the Records of the Society. What may have been the impression created by the Word of God perused in the Arctic night of many months, amidst towering ice-bergs, and, as it were, upon the very confines of eternity? Perchance we may hear more when the glaring festivities of the moment and the stormy welcome of the thousands have subsided."

—*Indian Mirror* : "Out of of the 2,244 candidates who appeared at the last Entrance examination 956 have passed : 169 in the first division, 484 in the second, and 303 in the third. 533 appeared at the "Little-go," of whom 194 have passed ; 18 in the first division, 79 in the second and 97 in the third."

Wednesday, January 13.

—Venus, now the morning star, is visible in broad daylight to the naked eye, it is said.

—*Bombay Gazette* : "Yesterday afternoon the troops which arrived here from Poona on Friday night left Bombay for Baroda. Mr. Souter reached Calcutta on Monday evening, and late the same night orders came to Bombay from the Governor General that the troops were to be moved on without delay to Baroda. It is inferred from the issue of these orders that the dethronement of Mulharrao has been resolved upon ; but the proclamation will probably not be published for a day or two yet. The special trains with the troops will reach Baroda early this morning, and the force will then be ready for work ; but it is not considered likely that there will be any disturbance, as Mulharrao has already, it is understood, intimated to Sir Lewis Pelly his readiness to give himself up. What he may do, however, when he sees his chief courtiers arrested, and when he himself is told to leave Baroda, is another matter ; and the Government has acted wisely in taking precautions, for, although the people of Baroda long for a change, there are thousands of desperate characters who would like nothing better than a row."

—The following from the *Graphic* is certainly graphic and possibly true : "Having incurred the displeasure of a high functionary at Shiraz Mohommed Mirza was condemned to be fastened up in a sack with a viper, a cock, and a cat, and after an hour's time, when this happy family had improved their acqnaintance, the sack and its contents were to be thrown into the river. Fortunately for Mohammed Mirza, his executioners forgot to search his pocket—which contained a small knife. Directly the mouth of the sack was closed upon him and his companions, he cut in half the viper, which was already encircling his leg, the cock and the cat were next despatched, and our Persian occupied the remainder of his hour by simulating a violent fight of the three animals, and giving forth the most excruciating cries of agony. In due time sack and all were consigned to the water, and then Mohammed Mirza, speedily freeing himself from the prison, gained the other side of the river, and came post haste to Europe, for the future a voluntary exile from his fatherland."

—*Bombay Gazette :* "Mr. Dadabhoy Nowrojee, late Dewan of Baroda, arrived at the Grant Road Station by the B. B. and C. I. Railway on Monday night last. He was accompanied by Mr. Bal Mungesh Wagle, late Chief Justice at Baroda, Mr. Hormusjee Ardeser Wadia, Chief Magistrate, Mr. Kazee Shabudin, Revenue Commissioner, and Mr. Cursetjee Nusserwanjee Cama."

—The Rev. Robert A. Squires, Nassick, appeals to the public for funds for a church, urgently wanted, especially for the Native Christians. The church (to contain about 500 persons) will cost Rs. 12,000. Of this, Rs. 4,223 has been raised.

—The free general supply of currency notes last year led to a considerable diminution in the number of money orders.

—*Overland China Mail :*—The death of Mr. R. W. Howell, who died at Shanghai of the effects of a pistol shot on the 1st December, has been shown to have been purely accidental. The late Missionary difficulty at Hoochow has been adjusted.—Eleven survivors of the British barque *Contest*, foundered off Newchwang, have arrived at Swatow.—All the Japanese troops have quitted Formosa.—An audience was given by the Emperor to the Japanese and U. S. Ministers on the 29th ult. —The Transit of Venus was observed at Chefoo by a German Astronomical party.—The ship *Horatio* was destroyed by fire at Shanghai on the 16th December. The ships *Conqueror* and *George Washington* had previously suffered in the same way, all being destroyed within three weeks. The second section of the Foochow-Amoy telegraph line has been completed.

The P. M. s.s. *Japan* was totally destroyed by fire about 120 miles from Hongkong at 11-30 P.M. on the night of the 17th instant. So far as known at the time of going to press 410 Chinese and 4 Europeans have perished.

The s.s. *Mongol*, belonging to the N. Y. L. and China S. S. Co., was totally lost on the "Ninepins" on the 12th instant, in broad daylight. The Captain (Flamank) and his wife, the chief and fourth officers, the 2nd and 4th engineers, the boilermaker, carpenter, 2 stewards, 3 firemen, 2 sailors, and 2 Chinese were drowned.

—The *Times of India* thinks it was owing to Russian influence that the concession made to Reuter by the Shah of Persia was some time ago revoked ; and says that Russians have obtained a concession for a line of railway from the frontier to Tabreez. "As the Caucasus will in a year or two be linked with the whole system of Russian railways, which are being pushed forward with great rapidity and with due regard to strategical requirements, it will be seen that the move is one of the first importance, because when completed the line to Tabreez will enable the Russians completely to turn the Tukish flank and advance towards Constantinople by land, to say nothing of their approaching some 500 miles nearer to the Persian Gulf."

—*Bombay Gazette :* "The Rt. Rev. the Bishop held his primary visitation at St. Thomas's Cathedral last evening. After evening prayer His Lordship proceeded to deliver his charge which, avoiding many statistics, dwelt mainly on the subject of Missions. His Lordship explained the full meaning of the expression "to preach the Gospel." It was a setting forth of certain facts, and chiefly that of the renovation of humanity in and through Christ. The Sacraments were the visible channels through which grace flowed to the human soul. His Lordship referred with approval to the part played by the "ritualists" in improving the public services of the Church, advocated the use of the Eucharistic vestments and the "eastward position." He denounced evening communions, and the system under which missionary schools were at present conducted, the Bible being taught to heathen. The charge concluded with some very explicit remarks on confession and absolution.

—In the *Indian Antiquary* Mr. Burnell says that the settlement deed of the Jewish colony at Cochin dates from the beginning of the 8th century.

—The *Madras Church Missionary Record* mentions the baptism of a Cunnar Pulayan, a tribe living near Alleppie. They have no images. They have their author of good, whom they reverence, and the author of evil, whose fury they constantly strive to appease by votive offerings of poultry. Still more remarkable is the fact that they actually eat the bodies of the birds which they have offered in sacrifice. They have a traditional reverence for the seventh day, corresponding to our Sunday.

Thursday, January 14.

—*Bombay Gazette ;* Lahore : "The Rev. Mr. O'Neil has just left us, after holding a series of stirring services in St. James's Church. He held as many as three and four services a day, and has literally lived in the strange old tomb church. It is to be hoped he has awakened a few from their incessant ponderings over promotion, pay, and allowances, and a chance of going home."

—The *Gazette* announces the death of the well-known Bhattia merchant Mr. Soonderdass Mooljee, at Rajkote. He was the principal owner of several mills in Bombay.

—Same : "On Saturday, 8th instant, a public meeting was held in the Surat Mission School, to witness the distribution of prizes to the successful pupils at the annual examination. A. M. Birdwood, Esq., C. S., Judge and Session Judge, presided."

—Same ; Baroda, 13 : "The Poona troops arrived this morning at 6 o'clock, in four special trains from Bombay. The 9th Native Regiment arrived here from Ahmedabad at 2 o'clock this morning. Baroda is very quiet. The authorities here are confident there will be no annexation, but the Viceroy's ultimatum is anxiously awaited. The Gaekwar goes on a hunting expedition to-morrow."

—Calcutta, 13 : "The military warrant for the arrest of the sham Nana being about to expire, a fresh warrant is now issued at Gwalior's request through the Foreign Office. Gwalior re-arrests the supposed Nana on the charge of forgery and criminal misrepresentation, misdemeanours committed within the Gwalior territory."

—The Rev. Nehemiah Goreh, a missionary of the Church of England, Bankipore Mission, has been appointed temporary chaplain of Bankipore. This is the first instance, the *Delhi Gazette* believes, of a native clergyman being appointed to a chaplaincy, temporary or otherwise.

—The *Deccan Herald* mentions the death of Mr. Claude Bell, C. S., at Suez, on his way to Bombay.

—The presentation of prizes at the Grant Medical College took place on Tuesday. The following statement occurs in Dr. Hunter's Report : "The year opened with the following classes :—1. Graduates and Undergraduates, 130. Of these, 33 were freshmen, seven out of sixteen who went up passed their final examination for the degree of L. M., two after going through the junior classes have gone to complete their education in England, and one has died. 2. Assistant Apothecaries three, and Hospital Assistants two. The three former finding by a recent order (see Resolution of Government No. 715 of 5th March 1874) that the inducements to enter the Assistant Surgeon's class were not so good as formerly, applied to return to their own department, and were permitted to do so. One Hospital Assistant passed his first examination successfully, and continues in College to complete his studies, the other, having failed, reverted to the Subordinate Native Medical Department. 3. Hospital Apprentices ninety-five, of whom twenty-three were new men, seventeen went up for their final examination, and eleven passed, twenty-nine resigned, and eight were discharged the service, leaving forty-seven to pursue their studies. 4. Vernacular Pupils thirty-five, twelve of whom were new admissions, four out of seven passed for the grade of passed native medical pupil, fourteen were discharged, and one died, sixteen continuing in College. Native Medical Pupils forty-five, twenty being new admissions, six out of ten, who presented themselves for examination, were found qualified. Seventeen were discharged, two resigned, one was transferred to the Guzerathi class, and one died. 5. Marath and Guzerathi Midwifery classes. Two out of three of the women in the former, and four out of

five of the latter, were granted certificates of qualification."

FRIDAY, JANUARY 15.

—The following Proclamation has been issued by the Government of India :

"To all whom it may concern : Be it known that, Whereas an attempt has been made at Baroda to poison Colonel Phayre, the late British Resident at the Court of His Highness the Gaekwar, and evidence has been adduced to the effect that Mulharrao Gaekwar instigated the said attempt to administer poison to Colonel Phayre : And whereas to instigate such attempt would be a high crime against the Queen and a breach of the condition of loyalty to the Crown under which Mulharrao Gaekwar is recognised as ruler of the Baroda State, and such an attempt would be an act of hostility against the British Government, and it is necessary fully and publicly to enquire into the truth of the charge, and to afford Mulharrao Gaekwar every opportunity of freeing himself from the grave suspicion which attaches to him ; And whereas in consequence thereof it is necessary to suspend Mulharrao Gaekwar from the exercise of power, and to make other arrangements for the administration of the Baroda State, It is hereby notified, that from this date the Viceroy and Governor-General of India in Council temporarily assumes administration of the Baroda State, and delegates all powers necessary for the conduct of the administration to the Agent and Special Commissioner at Baroda. The administration will be conducted as far as possible in accordance with the usages, customs, and laws of the country. All Sirdars, Inamdars, Zemindars and inhabitants of the Baroda territories, and all officers and persons whatsoever in the civil and military service of the Baroda State, or liable to be called upon for such service, are hereby required to submit to the authority of and render obedience to the said Agent and Special Commissioner during such time as the State may be under the administaation of the British Government. In accordance with the gracious intimation made to the Princes and Chiefs of India, that it is the desire of Her Majesty that their Governments should be perpetuated, and the representation and dignity of their houses should be continued, a Native Administration will be re-established in such manner as may be determined upon after the conclusion of the enquiry and after consideration of the results which such enquiry may elicit."

—*Bombay Gazette;* telegram, Baroda, 14 : Last night Sir Lewis Pelly was closeted in the Telegraph office several hours. This morning, at eight o'clock, the Gaekwar visited the Residency, where Sir L. Pelly explained to him that he had the painful duty to perform of arresting His Highness. He read the Viceroy's proclamation, and explained that personally he had no fault to find with the Gaekwar, and that Lord Northbrook's action had been decided upon in consequence of the attempt to poison Colonel Phayre. The Gaekwar protested that he had so many enemies, even the earth would cry out against him. But he trusted in God and Sir L. Pelly and the Viceroy for justice. He wished Sir Lewis to conduct the inquiry, but the latter explained that he could not. He then asked Sir L. Pelly to arrest him there and then ; but Sir Lewis said the arrest must be made in the Gaekwar's territory. Accordingly, Sir L. Pelly and the Gaekwar drove a little distance beyond the limit of the British cantonments, and there the Gaekwar formally surrendered himself. He is confined in Dr. Seward's bungalow in cantonments, with a strong European guard over him. Troops are stationed throughout the native town to prevent disturbances, and the same arrangements made as on a anekwar's death. The Palace is strongly guarded, Gaad all the state documents and treasure sealed. The City gates are closed. Great excitement prevTails, but no disturbance. The Gaekwar will be vpermitted to see his counsel only. The state trial will take place in a short time. Sir L. Pelly has intimated the change of Government to the Sirdars and others who crowded round the Residency.

—*Times of India ;* telegram, Baroda 14th, 11 p. m. : Everything quiet in the native town. Strong guards posted at the Gaekwar's Palace and Banks. Several Sirdars, are arrested, they being suspected of disaffection. Numbers who wished to attend the Sirdar's meeting in the afternoon were not allowed to do so. At the earnest request of the Sirdars, Colonel Pelly consented to allow five , keep guard at the Palace over the Gaddee. The whole of the Gaekwar's troops were disarmed thi afternoon by Colonel Anson and three comlanies of the 9th Infantry. The disarmed troops were marched outside the City. An Arab mercenary attempted whilst under the influence of bhang to fire a matchlock at Captain Jackson, Assistant Political Agent, when in the Palace. He was at once seized, together with others who were also armed. All are in custody. All the troops laid down their arms without any trouble, including the Highlanders and the men of the Silver guns. When the troops entered the City the streets were quite deserted. The Palace eunuchs and Arabs seemed inclined to give trouble, but the sepoys behaved very pluckily, and at once seized them. The Gaekwar's Police, headed by their Commissioner, backed up our men well. Additional troops were posted in the City to-night. Supports were also moved up, but are not expected to be required.

—The Gaekwar is to be tried publicly by a High Commission appointed by the Governor-General.

—The *Avoca*, with outward Indian Mails, left Aden Wednesday, 9 P. M.

—Deaths last week, 405.

—*Bombay Gazette* : "General Cunningham's report on his late archæological discoveries in passing through the press. Some time ago he had the good fortune to unearth near the Jubbulpore line a Buddhist tope ascribed to 250 B. C. The special value of this discovery consists in the fact that the friezes and relievos have inscriptions written underneath them, setting forth their subjects. They deal with celebrated scenes in Buddhist mythology or mythical history, and several of them clear up intricate questions which have long perplexed Indian archæologists."

—It is expected that, in the course of a day or two, trains will be able to run through between Madras and Bombay over the beds of the rivers where the bridges are broken down.

—The Reverend T. Gabriel, of the Strict Baptist Mission at Coconada, has succumbed to a malignant fever, contracted in the exercise of his duties about the unhealthy parts of Colair.

—Prince Alphonso says he shall not cease to be a true Spaniard, a true Catholic, or a true Liberal.

—*Overland Mail,* Dec. 25 : The Lord Chamberlain has issued a circular to theatrical managers, declaring it to be his intention to peremptorily close theatres where indecent exhibitions are presisted in.

—*Advance* : The ravages of the grasshoppers in the two States of Kansas and Nebraska are likely to result, according to the most trustworthy reports, in more actual suffering from cold and hunger than was occasioned by the Great Fire in Chicago.

"*Evangelical Christendom* : "The Rev. W. Price, of the Church Missionary Society, who has, with exemplary devotion to the great cause, given himself to East Africa, after nearly a quarter of a century's labours in India, is now on his way to Mombas as leader of the mission, accompanied by Mrs. Price. The missionary party now on its way to East Africa consists, besides Mr. and Mrs. Price, of one ordained missionary, the Rev. J. Williams ; three Christian laymen, Messrs. Remington, Last, and Pearson (with Mrs. Pearson) ; and Jacob Wainright. Mr. Last having been a working mason, and Mr. Pearson a working shipwright, they will be able to render important service to a mission so far removed from the centres of civilized life ; and although they had begun their regular training with a view to ultimate employment as ordained missionaries, they have cheerfully foregone this advantage in order to go out at once and assist Mr. Price in the formation of a proposed industrial settlement. The expedition is furnished with many appliances for the successful prosecution of its arduous undertaking. Four little iron houses of two rooms each, easily fixed and easily removed ; agricultural implements and machinery of various kinds ; a boring engine for getting water ; all sorts of seeds for experiments in farming ; and many other useful articles, have been shipped. Above all, a well-constructed and handy steam launch—the gift of a few friends—is being sent out bodily on board ship. This will be of great service to the mission, both for river navigation and for occasional necessary voyages down the coast to Zanzibar. The name of the "Dove" has been given to it."

—'You remind me, Madam,' said Dr. Duncan to a lady who spoke very doubtfully about a lay preacher who had been a great prodigal,—'you remind me of the elder brother, when he said, "Has the prodigal come home, the rascal ?"'

—"Let me no longer reason about grace, but silently abandon my self to its operations Following its guidance it will do all things in me and I shall do all things through it ; it moves the heart, but the heart must move.—*Fenelon.*

Selections.

MASSACRE IN THE SOUTH SEAS.

Where shall we find the thirst of blood burning most intense ? Is it in the heart of a Communist in France, or a Carlist in Spain, or a priest in the South Seas ? The Communist rages under the excitement of war and the quickening passion of political party. The Carlist has been prepared by that peculiar social degradation consequent on Popery, and is as much a hungry mercenary as a religious or political fanatic. But the priest has been regularly educated for the work he has to do. His education has not been in those liberal arts which, according to the old Roman poet, soften the manners and suffer them not to be ferocious. He has been taught by a long train of canonists, by the decrees of popes, and by the practice of inquisitors, that death is the proper punishment of heretics ; that we are the withered branches of the vine which men must gather up and burn. To their very soul the writhing of a human victim on the rack affords as exquisite a pleasure as does the madness of a bull teased to death by the spears of the *picadores* for the *nobleza* of Castile. This has been shown, not long ago, in Mexico ; for many ages all over Popedom ; within memory of later generations in England ; and now again at Uvea, in the South Seas, as an extract from a private letter just received demonstrates. There are twenty men deliberately murdered, some of them taken by surprise by ruffians in their own homes when in the act of family prayer ; fourteen poor women caught by a band of blood-hounds in shape of men, when seeking food, driven to desperation by the priests who had endeavoured to starve them into submission to the abominations of confessional and mass, and the whole of them mutilated by crushing off their hands with blows of clubs and tomahawks. For although natives were employed in the demoniacal service, it was the priests who did it. Priests were the employers and the instructors in the deed. Then again, when fifteen of those deputed murderers and maimers had been removed from the island in consequence of the friendly interposition of a British Minister of State with France—just to hush the cry of indignation that threatened in the civilized world —a Popish bishop brought back those murderers again in triumph ; and the power of France—such as it may be—sustains him in his insolence. France, the seat of refinement, civilization, humanity ! The Government of France, not now for the first time, by its allowance, sanctions the oppression, the torture, and the murder of Protestants in those remote islands. Of course, the head of their Church, now smiling so sweetly on the devotees who visit him in the Vatican, knows of it all, or if he does not, the tonsured propagandists about him do know. The priests themselves were trained for it, and have not gone an inch beyond the precepts and practice of their Church. But we protect Africans against the slave-dealers by an international agreement ; and now, as France acknowledges the Pope, and as the French clergy are bound to him by sworn allegiance, it becomes a question whether Protestant states should not unite to protect our fellow-men in remote regions where soldiers of the Pope renew the murderous doings of other times in Mexico and Peru, and the abominations of Paraguay.

[From a Private Letter dated Uvea, Loyalty Islands, New Caledonia, June 17, 1874.]

"I told you of the first massacre of the Protestants on this isle, which occurred five months after we left. The Papists were then assembled by their priests to attack the Protestants. All was arranged cunningly and secretly till the dreadful night, when they came down upon them and murdered twelve men—four whilst engaged in their evening family prayer. No notice was taken of this matter by the authorities here until our [London Missionary Society] Directors had memorialized Earl Granville on the subject, and then very little redress was granted. The principal tool was removed to Noumea, and his nephew appointed chief in his stead. The priests, however, remained to plot further mischief, and a few months afterwards the Papists again assembled and attacked the Protestants. This time the Protestants were able to unite and defend themselves. They acted entirely on the defensive, they enclosing themselves within the chief's fence, and their *women* and children on our premises crowded together in a wretched manner. *They*, poor creatures, became the greatest sufferers and victims in this attack. It was the design of the priests to starve them into a surrender—*i. e.*, to give up their religion and become Romanists. The children soon sickened and died ; then the mothers stole out to seek for food, though their plantations were all destroyed. The father on this side of the island advised his people to stop this, and suggested a torture that would hardly enter the minds of these people in their most savage state. The Papists seized fourteen of these women and crushed their hands by beating them with their clubs and the backs of tomahawks whilst held on stones or stumps of cocoa-nut trees. Even this brutal treatment failed in the object sought. The priest

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then directed his heathenish followers to cut off the heads of the next caught, and, in obedience to this order, they thus murdered eight unfortunate women who fell into their cruel hands. Another poor creature escaped to our house, fearfully mangled. Mr. Creagh was here at the time, and he appealed to the Governor at New Caledonia and the Resident at Lifu for help. The Resident, after a while, was sent; he investigated this horrible affair, and convicted fifteen of the Papists as concerned in these murders and mutilation of the women, and sent them to the Governor. Some of them confessed, and accused the priest as having directed all that was done; he also supplied them with guns and ammunition for this murderous attack. The Resident summoned this man to account for these things, but he refused to answer. You will be astounded at the sequel. Three weeks ago, the Roman Catholic mission schooner came here with the Bishop on board, and bringing back all these murderers in triumph, boasting of the powers and licence they possess. Of course we may look for more serious outrages. May the righteous Judge of all be our Protector and Helper in every need!"—(*True Catholic*).

EPITOME OF HEBREWS,

IN VERSE.

"THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE."

Col. i. 18.

Angels high in glory dwelling,
God's commands have always done;
Highest angels far excelling,
We see God's anointed One:
For to Jesus, JESUS ONLY
God hath said, "Thou art my Son."
Heb. i., ii.

Moses, as a servant truly
Faithful, has been glorified,
He, who fed the household duly
With the food from heaven supplied;
But, as Son, 'tis JESUS ONLY
O'er the house that can preside.
Heb. iii.

Joshua led across the Jordan
All the tribes Jehovah blessed;
But he could not ease the burden
On their sinful souls that pressed:
For 'tis Jesus, JESUS ONLY
Gives the sinner peaceful rest.
Heb. iv.

Aaron stood with oil anointed,
And the blood of slaughtered beast,
Priest by God's own call appointed;
But his intercession ceased.
To the utmost, JESUS ONLY
Is our deathless great High-priest.
Heb. v., vi., vii.

Sinai's covenant too hath vanished,
"Do this and your soul shall live."
God himself our death hath banished
With the Gospel word, "I give,"
And through faith in JESUS ONLY
Life eternal we receive.
Heb. viii.

Holy places, and most holy,
From the earth must disappear;
In the heavens, in spirit lowly,
Now we worship without fear,
Where our surety, JESUS ONLY,
Through the rent vail brings us near.
Heb. ix.

Blood of bulls and goats together
Have not efficacious been,
Or the ashes of a heifer.
Sprinkling Israel's sons unclean;
Saints, through blood of JESUS ONLY
No more conscience have of sin
Heb. x.

Elders good report obtained,
For their acts of faith well done;
Martyrs too bright crowns they gained
For the triumphs they had won.
But as pattern, JESUS ONLY
Ends the race as he begun.
Heb. xi., xii.

Yesterday, to-day, for ever,
Jesus has been, is, shall be,
Christ of God, he changes never;
Bow to him shall every knee,
All shall worship JESUS ONLY
Worthy of all praise is he.
Heb. xiii.

—Whatever difficulties there may be—and there are many—in turning to God, it would be an easy thing to show that every one of them lies very much in the will. A perverse will is the hindrance and the sin of unconverted sinners. They are not willing to be converted sinners. They ought to know this.—(*Anon*).

Miscellany.

—Mrs. Pennefather in *Woman's Work*:

I do not believe that on this side "the glory" there is *one* Christian beyond being affected by external circumstances, nor one who cannot be helped by loving sympathy; but there are some cases specially needing it. I wish we were more tender of physical conformation. What, for example, we call "moods," are often caused by physical disease and depression, and though it is very trying for a person in good spirits to wait upon a very moody person, and very trying for the strong to listen to the melancholy wailings of the weak—true Christian friendship will be ready to go out "into the wood" as Jonathan did, to minister to such. "GOD setteth the solitary *in families*." (Psalm lxviii. 6.) He tells each new-born soul that it is brought into a house, where there are many brothers and sisters to love and care for, and does He not expect us to be very patient towards His weary and weak ones, not considering it stepping out of the way to serve them, but as a great honour, for His sake? Surely if HE does not think any of His children's burdens beneath His notice, *we* should not disregard them.

Another word on this point. "Will you go," it is asked, "and cheer So-and-so?" "But what is the matter with them?" Some very simple thing, as it seems, is mentioned as the cause of trouble—some trifle they have taken to heart. "Such nonsense!" is the unconsidered answer. A poor tried one in this state once wrote to a lady busily engaged in work, and said, "Will you come to me? the Devil is harassing me, and I am in great distress." The lady said at once, "Oh, no, that's all want of faith; I have much more important calls; I should not thing of going." It nearly cost that tempted soul her reason, being left thus alone. GOD knew her need, and kept her from falling; but it speaks a lesson to us *to take people's trials, not as we measure them*, but *as they* FEEL *them*. GOD can perfectly console His own children, and can lead them through the darkest paths of trial, but this does not in the least lessen the need of Christian friendship and sympathy—the *more than* sympathy that seems expressed here, though "sympathy" is a very inclusive word—the knitting of heart to heart, the transferring yourself, for the time, into another's experience. This is what we may learn from the going of Jonathan to David "*into the wood.*"

TELEGRAPHIC NEWS.

Paris, 7th January: Marshal MacMahon has requested the Ministry provisionally to remain in office.

9th: M. Magne, Minister of Finance, has brought forward his budget for the year 1876; according to which the revenue will amount to 2,528 millions of francs, and the expenditure to 2,616 millions; the deficiency will be recovered by the revision of existing taxes.—The Ministerial crisis still continues, and great difficulty is being experienced in the formation of a new Ministry.

10th: Marshal MacMahon's endeavours to obtain a new Ministry have failed. The present Cabinet have, however, agreed to remain in office provisionally.

Madrid, 10th: Don Alphonso landed at Barcelena yesterday amid great enthusiasm, when a most imposing religious procession was formed. Russia, Germany and Austria have agreed to recognise Don Alphonso.

Washington, 10th: The intervention of General Sheridan at New Orleans has caused great indignation throughout America, and the Senate have requested President Grant to furnish full explanations.

Berlin, 11th: The statement that Germany had recognised Don Alphonso is premature. Germany will defer her recognition until the decree passed in the Cortes, suspending two Protestant journals and closing the chapel at Cadiz, shall have been rescinded. The German gunboats have returned to Santander.

Washington, 11th: A disruption of the Cabinet is threatened in consequence of President Grant's policy in regard to the late agitation in Louisiana.

London, 12th: The ship *Lord Strathnairn*, homeward bound from Calcutta, had to be towed into the Downs in a disabled state.—The P. and O. s. s. *Surat* is now in dock at Malta fitting a new propeller, and will be detained there for five days.—H. M. troop ship *Euphrates* has sailed for Bombay via the Suez Canal.

Berlin, 12th: The Reichstag have voted the Landsturm Bill, the fifth clause of which authorises the drafting of men, in case of need, from the Landsturm into the Landwehr.

Madrid, 11th: A defiant proclamation has been issued by Don Carlos against Don Alphonso.

London, 12th: Latest advices from Constantinople state that the Sublime Porte has declined the counsel of England with regard to granting Roumania the right to conclude commercial treaties direct.

13th: The return of the German Gunboats to Santander is attributed to the Carlists having attacked and plundered a Mecklenburg vessel which stranded off Guetaria.—H. M. troopship "*Jumna*," from Bombay, has arrived at Portsmouth.

Paris, 13th: The new City of Paris loan for 220 million francs will be issued immediately in bonds of 500 francs, with interest at the rate of 20 francs on each. The issue price is not yet fixed.

Washington, 13th: President Grant has sent a message to Congress in which he vindicates the intervention of General Sheridan in the late imbroglio at New Orleans, on the ground that lawlessness prevailed at the time. The President asks Congress for instructions in the affair.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra, 11th*:

For Brindisi.—Colonel and Mrs. Macpherson, Mr. G. Stanford, Major F. Stanton, Captain L. A. Powys, Mr. Lear, Mr. C. J. Keep.

For Venice.—Captain Hutchinson, Mr. Henry, Captain H. D. Owen, Mr. H. P. Le Mesurier, Mr. Geo. Van Raalte, Colonel E. A. Rowlat, Mr. and Mrs Grave.

Domestic Occurrences.

MARRIAGES.

HUDSON—FRASER—January 4th, at Christ Church, Byculla, by the Rev. A. Polehampton, Mr. J. R. Hudson to Miss Sarah J. Fraser.

ASHBURNER—ERSKINE—January 9th, at St. Mary's, Poona, by the Rev. G A. F. Watson, M. A., assisted by the Rev. W. Eames, M. A., Ellen Jane, daughter of Col. Ashburner, late Commandant 1st Bo. Lancers, to C. Mountstuart Erskine, Poona Horse, Captain, Bom Staff Corps.

SOARES—DE SOUZA—January 13th, by the Rev. Father F. Pinto, Henry F. Soares, to Rose Ernestina, fourth daughter of G. De Souza, Esq., of Mazagon.

DEATHS.

DUFF—November 18th, at Edderton House, Tain, Scotland, Surgeon-Major John Duff, M. D., Royal Artillery.

SHEPPARD—December 15th, at his residence, No 20 Gloucester Terrace, Hyde Park, London, of erysipelas, Lieut. Colonel John Lewin Sheppard, Bombay Staff Corps, aged 46 years.

WARDER—January 9th, at Upper Colaba, of bronchitis, Emma, the beloved wife of George Warder, aged 38.

MENESSE—January 14th, at the Retreat, Byculla, Camille Horrocks Menesse, son of Mr. C. Menesse, aged 17 years, of typhoid fever.

BOMBAY GUARDIAN.

Subscriptions received from Jan. 1 to 15, 1875.

Colonel R. Ranken, April 10, 1875, Rs. 4-13; J. Somerville, April 1875, Rs. 2; B. Brock, March 31, 1875, Rs. 2; W. Kobke, Dec. 31, 1874, Rs. 4; Brigadier General Gell, June 21, 1875, Rs. 24-0-6; A. C. Firth, June 30, 1875, Rs. 4-13; H. Bailey, Nov, 8, 1875, Rs. 8; W. Johnson Nov. 22, 1874, Rs. 2; T. Glover, Dec. 31, 1874, Rs. 6-3-6; K. Choyee, Jan. 17, 1874, Rs. 2; Serjeant Boggie, March 31, 1875, Rs. 2-6-6; W. R. Davie, Sep. 19, 1874, Rs. 4; Lieut. and Adjt. R. S. Simpson, 1874, Rs. 11-15-3; Rev. D. Macpherson, Sep. 13, 1875, Rs. 8-2-0; G. Manson, Nov. 4, 1875, Rs. 8; S. Jacob, 1875, Rs. 9-10; Captain G. T. Robinson, May 12, 1875, Rs. 16; J. A. Bennett, Nov. 22, 1874, Rs. 2-4-4; J. F. Walker, May 1, 1875, Rs. 2; S. M. Smylie, June 20, 1875, Rs. 5; Lieut.-Colonel G. Battye, March 7, 1875, Rs. 9-10; Rev. C. F. Schwarz, 1875, Rs. 9-10; N. S. Stewart, Rs. 8; to Jan. 15, 1876.

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